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CELIBACY AND INDIVIDUATION
A JUNGIAN PERSPECTIVE

M.A. (CLINICAL PSYCHOLOGY) DISSERTATION

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CELIBACY AND INDIVIDUATION

A JUNGIAN PERSPECTIVE



Jean Fouquet: *The Trinity with the Virgin Mary*

From the Book of Hours of Etienne Chevalier (Chantilly)

The mandala encloses the three identical male figures composing the Trinity and a fourth, female figure, together with the four symbols of the Evangelists, three in the form of animals and one (Matthew) in the form of an angel. Mary is Queen of the Angels. (Cf. pp. 64ff. and 107ff.)

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ABSTRACT

The aim of this study is to answer the question: *is celibacy psychologically healthy with specific reference to Christianity?* Jungian theory is utilized to develop a theoretical framework in which celibacy may be viewed. The meaning of celibacy is initially examined from a Christian perspective as a form of love and contrasted with celibacy's meaning and implications from a Jungian perspective. This is done by means of a comprehensive exposition of Jung's concept of individuation, what is understood by "psychological health" and how this is linked with religious experience. The integration of instinctuality and spirituality is then centrally addressed in an elaboration of the concepts of sexuality, religion and mysticism and Jung's critique of Christianity. Further levels of the meaning of celibacy, as possible specific and unique constellations of an individual's psychic development are examined in both negative and positive forms. It is concluded that from a Jungian perspective celibacy in the main is not psychologically healthy, and specific points of departure between Jung and Catholicism are highlighted.

NOTE ON THE CAPITALIZATION OF THE TERM "SELF"

Jung's understanding of the Self is significantly different from how this term is often used in other contemporary psychoanalytic literature. The difference hinges primarily on the understanding of archetypes. The Jungian conceptualization of the Self sees it as rooted in the transpersonal dimension. Hence the capitalization of this term. Since the clinical experience of the Self often takes place within the sphere of ego-consciousness, however, a lower-case may be used to signify issues which have to do with ego-identity and the personal appropriation of this central factor in psychic life. In this study, however, capitalization is the method of choice because primarily the concept of the Self is addressed with relevance to its transpersonal, archetypal dimension in the process of individuation.

CELIBACY AND INDIVIDUATION : A JUNGIAN PERSPECTIVE

1. INTRODUCTION

In their book titled "The Celibacy Myth" Charles Gallagher and Thomas L. Vandenberg predict two possible reactions to their title. "Its about time someone blew the whistle on this celibacy hoax". The second says "I wish those troublemakers would leave celibacy alone" (Gallagher 1987, p.1). Both responses are indicative of a certain emotional charge surrounding the topic of celibacy, a hotly debated issue in recent years in the Roman Catholic Church, the background of this author and the latter's lived experience from which this study has emerged and grown. I don't intend either to "blow the whistle" or be a "troublemaker", but it seems that the topic of celibacy is a challenging one, both on a personal level and for the Catholic Church, indeed for all, gripped by a fascination for human relationships and serious about a spiritual quest. This study is the result of a meandering through territory that has challenged the author at fundamental levels of being and it is hoped that this dissertation may contribute a helpful perspective to further understanding of a celibate lifestyle and its challenges to those living it and not living it, both in the secular and religious context.

Celibacy will be addressed in the context of its significance in the Christian tradition, more specifically in the Roman Catholic priesthood, but I shall also endeavour to impart something of its universal (archetypal) significance to the path of any individual's growth and development. It needs to be stated that celibacy is not limited to those ordained priests. Religious brothers and sisters are also called to live a celibate way of life within their respective religious communities for the sake of the Church. Lay people also choose to live a celibate way of life either by conscious choice or through some other vicissitude or necessity. The focus of this study, however, is limited to celibacy as lived by priests and it is hoped that the principles that apply in this case will apply or be adaptable to other celibates and be a source for their reflection.

Moreover, while it is obviously not necessary that any reader of this study be Roman Catholic, it is assumed and would be helpful, if such a person has some

understanding and appreciation of the Roman Catholic faith reflected in these pages.

George Aschenbrenner S J (1984, p.38) says "The adventure of a healthy celibate life is always the integration of its sexual challenge with a profoundly intimate and lively spiritual life". The integration of instinctuality and spirituality is addressed very centrally in the psychology of C. G. Jung as a necessary path to the individual's development (individuation), and I have thus chosen to view celibacy from a Jungian perspective in the belief that Jung's work has a valuable contribution to make to this topic, both within the framework of the Catholic Church and of each individual's personal development. Jung's understanding of the masculine and feminine in archetypal psychology is of crucial significance to the reality of celibacy as a way of life within the Catholic tradition and this will emerge as an important theme in this study. Most studies on celibacy have been written by Catholic priests, but there seems the need to open up the area to a fresh and challenging examination that can balance the one-sidedness of the masculine and look at celibacy in the light of the ethos/influence it exerts in the Catholic Church whose hierarchical structure and form of ministry has consisted of predominantly celibate men. What in fact happens to the feminine? Jung's psychology seems eminently suited to throw light on these questions, so a theoretical exploration of how Jung would explicitly and implicitly understand celibacy is undertaken.

The theoretical exploration has as its aim to answer the question: *is celibacy psychologically healthy with specific reference to Christianity?* The interface of religion and psychological health is addressed and Jung's psychology presents fertile soil for challenging dialogue and examination of this interface. Jung's innovative critique of Christianity raises interesting questions, some of which will be addressed with reference to celibacy. The author shares the view of Julian David in Harvest that "the area between Jung and Christianity is important ground, but perilous" (1988, p.180). The inherent difficulties in addressing this area within the very limited scope of such a study have been encountered and are hereby acknowledged. Many concepts are given a cursory explanation without the possibility of critical examination and can only provide the springboard for future more in-depth theoretical and empirical work.

Situating celibacy within its religious context also necessitates a theological exposition which cannot be undertaken within the scope of this thesis. Such a limitation has prescribed its exclusion and a focus on a psychological perspective only. A regrettable one-sidedness - particularly alien to a Jungian - is thus inevitable.

Familiarity with Analytical Psychology is assumed. Many of the concepts pertaining to this study require the distillation of highly complex material and readers are thus referred to the references cited for elaboration.

To answer the main question viz. *Is celibacy psychologically healthy with specific reference to Christianity*, its meaning is examined from a Christian perspective as a form of love and contrasted with celibacy's meaning and implications from a Jungian perspective. This involves an exposition of Jung's concept of individuation and what is understood by "psychological health" and how this is linked with religious experience. Further levels of the meaning of celibacy as possible specific and unique constellations of the individual's psychic development are examined in the form of a negative and positive critique. Some conclusions are then drawn both in terms of individual psychic development and the major points of departure between Jung and Christianity/Catholicism with reference to their implications for psychological and spiritual maturation. These are in the form of both open questions and tentatively definitive answers. It would seem in conclusion that the achievement of selfhood/individuation through the realisation and transcendence of contrasexual opposites is essentially an ideal but never fully-achieved goal. From a Jungian perspective, nevertheless, the conclusion drawn in this study is that celibacy in the main is not psychologically healthy within a Christian context.

2. CELIBACY - ITS RELIGIOUS DEFINITION FROM A CATHOLIC PERSPECTIVE

The Oxford Dictionary defines celibacy as "a physical state in which the individual desists from sexual involvement for a wide variety of reasons". With specific reference to religious celibacy the above definition would need more elaboration. According to Gallagher and Vandenberg (1987, p.4) "the word "celibacy" does not enjoy a very good image with many people. It is seen simply as a law that forbids someone to marry or have sexual involvement with

another. This popular notion carries with it the underlying implication that there must be something inferior about marriage and immoral about sex. This has certainly been evident in much of the media's discussion surrounding the issue of celibacy. It is as though the church were still imposing celibacy on her priests to protect them from something below their dignity as priests. Sadly this notion may even be held by some Catholics. The discouraging consequence is that many have not only developed very narrow and negative views of celibacy, but they have also been led to view marriage as a second-class vocation in the church, unworthy of one who celebrates the sacred mysteries for the church. Given the existence of such misguided thinking, it is hardly a wonder that the issue of celibacy is so fraught with emotion and unyielding opinions". These authors emphasize celibacy as a call to relationship within the community of the church that can exist with a positive influence only to the degree that this communion exists or is being positively pursued by the people of the church. "When the church is issue-orientated at the expense of relationships, then the value of celibacy is found to become lost in a shroud of mystery." (ibid p.5). It seems that it is possible to argue from a Jungian perspective that the lack of a healthy intrapsychic relationship between the contrasexual opposites within large numbers of celibate priests may have resulted in an overdevelopment of the masculine Logos principle in the Church as a community in which the feminine Eros aspect (relationship) has been neglected, thus leading to a sterility and dissatisfaction that has in fact called the value of celibacy into question.

George Aschenbrenner, a Jesuit priest well known for his contributions to the literature on celibacy, provides the definition used as a stand-point against which this study contrasts a Jungian perspective on the subject of celibacy. Aschenbrenner (1984, p.38) has this to say about religious celibacy:-

"It is a way of living that can be spiritually challenging and psychologically healthy. The adventure of a healthy celibate life is always the integration of its sexual challenge with a profoundly intimate and lively spiritual life".

He formulates a description that moves from the simplest view that celibacy is the foregoing of all genital sexual expression in the basic threefold sexual relationship we all have with ourselves, with members of the same sex and with

members of the opposite sex, to describing celibacy as the choice not to have a marital partner. Aschenbrenner concludes that:-

"Celibacy is the only fitting human response to a specific kind of companionship offered by God. As the religious experience of men and women develops a distinctive quality of intimacy and attractive aliveness, they feel themselves seduced into such an abandonment to this companionship with a dearly loving God, that they cannot also take upon themselves the abandonment and union involved in a marital relationship with another human being. In, and through all the loves in their lives, they have come upon a love that transcends and surpasses all the others, and they sense their hearts expanding and filling with that love. So understood celibacy is rooted in a person's religious experience of the awesome attractiveness and thorough invitation of God's love Only a distinctive religious experience of God can lay a foundation that will be profound and permanent enough for a life of religious celibacy" (ibid p.39).

Aschenbrenner sees at the very heart of celibate existence a profoundly personal and intimate solitude, a standing alone in and with God. ...At the centre of every human heart there is a space, an emptiness available to no-one besides that unique being and the God whose love is creatively holding that person in being. To gradually discover, accept and live out of this centre is the maturity of human and spiritual identity." (ibid, p.41).

Henri Nouwen (1981, p.45) maintains that "we will never fully understand what it means to be celibate unless we recognise that celibacy is first of all an element and even an essential element in the life of all Christians".

It seems from these descriptions of celibacy that there are strong parallels to the Jungian understanding of the ultimate goal of individuation viz. the realisation of the Self and the emergence of the transcendent function from which the individual can begin to live. This is expanded on and delineated in the following explanation of what is understood by 1) love and 2) psychological health from a Jungian perspective. At this point, there is a departure from the realm of the Christian understanding of love with its locus in the concept of God as love incarnated in the person of Jesus Christ who becomes central in the life of any Christian and celibate. The focus will be on Jung's understanding

of love, its archetypal relevance to the individuation process and the light his theory throws on the intrapsychic development necessary to achieve its aim in a celibate way of life. The reader may make his/her own links with a Christian viewpoint and it is noted that this transition excludes a vital and critical debate in the area between Jung and Christianity that the scope of this study necessarily excludes.

Celibacy has a place of honour in the Catholic Church. "In other religions and branches of Christianity celibacy is a respected option, but nowhere else is the confidence in it so complete, so unshadowed by doubt, that it can be required for all clergy. This is because it considers that human relationships prefigure and mature into the mystical marriage of the soul with God; that this can be achieved directly and without human intermediaries; and that the clergy must witness its reality, whether they have specifically chosen it or not" (David, 1989, p.181).

In Jungian psychology too, human relationships are seen as projections. There too, the desire expressed in outer relationships is seen as ultimately satisfied in an inner one. In this sense Jung and Catholicism stand together. The issue between them is whether outer relationships are necessary to the process. Can the inner marriage be achieved without intermediaries: without a human being or many, to carry the projection of *animus* or *anima*? (ibid).

3. THE EXPERIENCE OF LOVE - A JUNGIAN PERSPECTIVE

Jung has much to tell us about the meaning of love although he confessed in the latter chapters of *Memories, Dreams and Reflections*, that he remained to the end incapable of explaining its mystery. Thus he writes:-

"In my medical experience, as well as in my own life, I have again and again been faced with the mystery of love and have never been able to explain what it is." (Jung, 1967, p. 353).

From a Jungian perspective, the experience of love in all its forms - sexual, celibate and ultimately universal - is grounded primarily in the inner psychic relation between the ego and the archetypes of the unconscious. More specifically Jung seems to locate the reality of love in the relationship

between the ego and the inner contrasexual archetype, the *anima* in a man, and the *animus* in a woman. It is this relationship which leads ultimately to the emergence of the Self that enables the individual to move to ever more inclusive and extensive spheres of empathy and eventually to a state of consciousness which draws ever nearer to embracing the totality and being embraced by it (Dourley, 1987, p.25).

Jung establishes a dialectical connection between two relations viz. the relation of the ego to an inner world of autonomous archetypes and the relation of the ego to the external world populated by autonomous people. In this dialectic Jung gives pronounced precedence of importance to the ego's relation to the inner world and its archetypal forces. Theoretically Jung would argue that the ego's relation to the external world and its people is in part at least a reflection or projection of specific equivalents in the inner world viz. of archetypes. It seems necessary to clarify briefly at this point Jung's understanding of an archetype and how it determines man's behaviour. Jung himself concluded that "you cannot define an archetype ... you can only experience it". (Stevens, 1982, p.67). In his essay "Mind and Earth" Jung wrote "the archetypes are as it were the hidden foundations of the conscious mind, or to use another comparison, the roots which the psyche has sunk not only in the earth in the narrower sense but in the world in general. Archetypes are systems of readiness for action and at the same time images and emotions" (Jung, 1970a, par.53). An archetype possesses a fundamental duality: it is conscious and unconscious, symbolical and instinctive, psychic and non-psychic and is the essential precondition of all psycho-physical events (Stevens, 1982, p.62).

The archetype is thus bipolar - has both a material/biological aspect where instinctual impulses lie at the infra-red end and the metaphysical and spiritual aspect, which include telepathic mystical states and spiritual forms, which is situated at the ultra-violet end of the psychic spectrum. The final nature of the archetype cannot be known and psyche interposes itself between these two poles. An individual can function solely out of one end or another, or with greater consciousness out of a synthesis of both (Jung, 1969b, par. 414, 417). "The dual aspects of the archetype are not conceived as "opposites" or as different modalities, but rather as self-complementary "antinomies". It is as a consequence of this dual nature that the archetype achieves expression

- or it is actualised as Jung would say - both on the objective level of outer behaviour and on the subjective plain of inner conscious experience". (Stevens, 1982, p.62).

In the case of the contrasexual archetype, then, *anima* and *animus*, Jung's primary interest was in their psychic manifestations which he believed to be archetypally determined. In terms of personal loves and passions then, the men and women with whom we fall in love would be compelling externalisations or archetypal projections of the ego's inner relationship to the faces of the *anima* in the man and the *animus* in the woman who elicit the archetypal image and in part conform to it.

If we concede to Jung this priority of the interior, two interesting questions then arise in relation to the possibility of healthy celibacy. Is it possible to lead a healthy psychic and so spiritual life without a relationship to the truth and power of the contrasexual? And secondly, can the relationship to the *anima* or *animus* be realised without projecting it onto a person in the external world? It is clear Jung would deny categorically the possibility of psychic health without an adequate relationship to the contrasexual. Thus, whatever meaning non-pathological celibate love might have, it could not, from a Jungian perspective, be divested of a love relationship with the *anima* or *animus* (Dourley, 1987, p.27).

This answer then brings up the second question. If the relation to the *anima/animus* is essential to health, can it be realised only in projection, and external expression. Certain passages in Jung would again point to an unqualified "yes" to this question. He says, for instance, that:

"The shadow can be realised only through a relation to a partner, and *anima* and *animus* only through a relation to a partner of the opposite sex, because only in such a relation do their projections become operative."
(Jung, 1974, par.42).

Jung seems clearly to be saying that only in relation to an external partner of the opposite sex can one see reflected the relation to the internal *anima* or *animus* and have the opportunity to make the latter more conscious.

However, there are other streams in Jung's thought, especially in his sustained interest in the Gnostic, mystical and alchemical traditions in both East and West, which would support the notion that the *anima/animus* might be met and embraced directly in a more immediately psychological and hence spiritual manner. According to Dourley (1987, p.28) one could then speculate that the truth of celibate love may be grounded not in sexual unrelatedness, but in a life of progressively more intense intercourse with the inner contrasexual. The true celibate would then be one who moves directly into the relationship with the inner contrasexual archetype and through the energies of this union relates creatively to an ever more extensive world beyond his or her individuality.

For Jung this would be possible only in the second half of life or during the second phase of individuation. "In the first half of life contact with the opposite sex aims above all at physical union with a view of the 'bodily child' as fruit and continuation." (Jacobi, 1942, p.123). Here projection is crucial for ego differentiation. In the second half of life the essential becomes the psychic *conuinctio*, a union with the contrasexual both in the area of one's own inner world and through the carrier of its image in the outer world (ibid, p.123). It is thus in this second phase of individuation that an important adaptation to the inner world must begin, viz. to confront one's own contrasexual aspect. The question it seems is whether the celibate could move to a direct relationship with the inner contrasexual without a previously lived out life of projections onto the opposite sex in the first half of life. Most priests choose their path in early years between the ages of 18 and 30.

It is true that Jung certainly ascribes an immense importance to the inner love affair, understood as the ego's interaction with the *anima* or *animus*. But it is not the most intensive or extensive experience of love. The second stage of the individuation process is characterised by the encounter with the "soul image", the *anima* and *animus*, which Jung would insist at this stage rests largely in the unconscious and represents the shadow aspects of the personality met mainly in projections. Individuation implies a bringing to consciousness, a recognition and acceptance of parts of oneself that are initially repugnant or seem negative, and an opening up to the possibilities presented by the contrasexual *animus/anima* which "act as a gateway or guide to the unconscious" (Jung, 1981b, par.762). This integration leads to the awareness that one has a

Self which first appears in the guise of the contrasexual: "Once we have perceived the contrasexual element in ourselves and raised it to consciousness, we have ourselves, our emotions and aspects reasonably well in hand. Above all, we have achieved a real independence and with it ... a certain isolation. In a sense we are alone, for our 'inward freedom' means that a love relation can no longer fetter us; the other sex has lost its magic power over us, for we have come to know its essential traits in the depths of our own psyche. We shall not easily 'fall in love', for we can no longer lose ourselves in someone else, but we shall be capable of a deeper love, a conscious devotion to the other. For our aloneness does not alienate us from the world, but only places us at a proper distance from it. By anchoring us more firmly in our own nature, it even enables us to give ourselves more unreservedly to another human being, because our individuality is no longer endangered. To be sure it takes half a life-time to arrive at this stage." (Jacobi, 1942, p.123).

For Jung then the union of the ego with the *anima* or *animus* gives birth to the experience of the Self with the emergence of which there is a corresponding extension of love in the individual. He writes:

"So long as the Self is unconscious, it corresponds to Freud's superego and is a source of perpetual moral conflict. If however, it is withdrawn from projection and is no longer identical with the public opinion, then one is truly one's own yea and nay. The Self then functions as a union of opposites and thus constitutes the most immediate experience of the Divine which it is psychologically possible to imagine." (Jung, 1969a, par. 396).

Dourley argues then that love, thus, for Jung, in its purest form is epitomised in the experience of the Self which, when withdrawn from projection, becomes the most intense experience of divinity possible to humanity. To return to Aschenbrenner's definition of celibacy where he says that "in and through all the loves in their lives, [celibates] have come upon a love that transcends and surpasses all the others and they sense their hearts expanding and filling with that Love". It would seem that the question from a Jungian perspective would be: is this experience of the Self as an immediate experience of the Divine synonymous with the Christian concept of Love as expressed by Aschenbrenner?

The limitation of this study precludes a satisfactory answer to this question

but a comprehensive understanding of Jung's concept of the Self will highlight the essential differences from which conclusions can be drawn.

4. JUNG'S CONCEPT OF THE SELF

Jung uses the concept "Self" in a number of different senses. Structurally, the Self denotes the totality of the psyche including both consciousness and the unconscious (Jung, 1968a, par.44). The Self also denotes the centre of this psychic totality (Jung, 1979, p.161). As an archetype, for Jung, the Self is an archetype of wholeness (Jung, 1968b, par.715) and is therefore seen to be universally present in all individuals *a priori*. (Jung, 1977a, par.1638). From a dynamic perspective Jung saw the goal of individuation to be the synthesis and realisation of the Self.

For Jung the Self is a psychic reality which cannot be fully understood or defined since the Self includes the unconscious which can only be partly understood by means of symbols. Furthermore, Jung noted that the Self and God-images "are expressed empirically by the same symbols, or symbols so similar that they cannot be distinguished from one another" (Jung, 1973, pp.486-487), except by means of faith, a means Jung rejected. He noted that "God in his omniscience, omnipotence and omnipresence is a totality symbol par excellence, something round, complete and perfect (Jung, 1970a, par. 622). Jung also regarded the Christ-symbol to be "perhaps the most highly developed and differentiated symbol of the Self apart from the figure of Buddha" (Jung, 1968, par. 22). "The pronouncements that have been made by Christ ... agree with the psychological phenomenology of the Self in an unusually high degree." (ibid, par.22).

Jung however had observed that the Self represents "a union of opposites par excellence" (ibid, par. 22) and thus includes those aspects of the personality which may be construed to be both good and evil (ibid, par. 24). It is in this aspect that the Christ-symbol differs from the phenomenology of the Self. "Christ ('unspotted by sin') (Jung, 1974, par. 70) simply represents good and his counterpart, the devil, evil" (Jung, 1968, par. 22). Thus for Jung, Christ symbolically represents those aspects of the Self which we construe to be good, and which, looked at from the psychological angle, corresponds to only one half of the archetype (Jung, 1974, par. 79).

This one-sided conscious attitude was compensated for and symbolised in the form of the devil epitomising those aspects of the Self construed as evil. The devil, according to Jung, then had to be depotentiated by the use of the conception of evil as a privation - the *privatio boni* (Jung, 1969a, par. 470) by which there was an attempt to nullify evil. After Christianity's depotentiation of the devil-symbol under the threat of Manicheism, the negative aspects of the Self were no longer realised (in the sense of being symbolised) except by means of the symbol of the Anti-Christ. Jung observed that "when an inner situation is not made conscious it happens outside" (Jung, 1974, par.126). Thus, the negative aspects of the Self, not realised by means of being symbolised, are acted out in the world with dire consequences.

We are now in a position to understand that for Jung the *privatio boni* was responsible in a sense for a "too optimistic conception of the evil in human nature (ibid, par.113). The Self - the totality of the psyche - has aspects which may be seen as good and other aspects which may be seen as evil. Glossing over the evil aspects of human nature "lulls one into a false sense of security" (ibid, par. 97) the consequence of which is that "nobody will take his own shadow seriously" (Jung, 1976, p.541).

It would thus seem, to return to the question of whether Jung and Aschenbrenner's definition of love are synonymous, that the conclusion is clear. Aschenbrenner's ideal for the celibate aligns itself with love in the form of the one-sidedly perfect Christ-symbol which strives for perfection. For Jung, on the other hand, love and its experience would align itself with a different image of God, a quaternity as a God-image, the Trinity, to which is added the devil, making it a totality symbol and a more adequate symbol of the Self (Jung, 1969a, par.249). From a Jungian perspective it would be questionable as to whether the celibate life style could encompass such an ideal, when in fact its aim is perfection by negating the instinctual aspects of the individual. As soon as the celibate includes Lucifer (the devil) he falls into sexuality. One could also pose the question: does that love as imaged in the Christ-symbol remain undifferentiated in the celibate's personality and remain projected onto God or Mary?

It is important at this point to clarify Jung's understanding of psychological health and the process of individuation and then to explore its implications for a celibate life-style.

5. PSYCHOLOGICAL HEALTH - INDIVIDUATION

The consideration of Jung's idea of the part played by the Self in psychic processes leads naturally to the part played by those processes in the gradual realisation of the Self over a lifetime which Jung called individuation.

"The source of individuation is the achievement of a personal blend between the collective and universal on the one hand, and on the other, the unique and 'individual.'" (Samuels, 1985, p.101). It is a process, not a state and is never completed and remains an ideal concept. The form the individuation process takes depends on the individual.

Jung developed his theory of individuation out of his experience with patients in the second half of life. "In the first half of life, in Jung's conception, the heroic ego struggles to be free from the mother and to establish its independence, this leads to an inevitable one-sidedness which the psyche will seek to redress. ...The task in the second half of life is to go beyond ego - differentiation and personal identity to a focus on meaning and suprapersonal values. Individuation for the purposes of this study, is viewed not as a process pertaining exclusively or more markedly to the second half of life. It is a life-long activity beginning in childhood and having a specific emphasis in each stage. This study draws on Neumann's and Fordham's developmental model of individuation (Samuels, 1985, p.111).

Individuation, taken as a whole, is "a spontaneous, natural process within the psyche" (Jacobi, 1942, p.107), a process whereby natural impulses unfold in consciousness. It is a movement towards wholeness by means of an integration of conscious and unconscious parts of the personality. This involves personal and emotional conflict resulting in differentiation from general conscious attitudes and from the collective unconscious (Jung, 1981a, par.762). Jung refers to the "achievement of a greater personality" (Jung, 1981b, par. 136) by the integration of the shadow and contra-sexual element (*animus-anima*) which can act as a gateway or guide to the unconscious. In the process the Self becomes realised in consciousness and becomes an image not only of a more

complete person but also of the goal of life:

"empirically the Self is an image of the goal of life spontaneously produced by the unconscious, irrespective of wishes and fears of the conscious mind ... the dynamic of this process is instinct, which ensures that everything which belongs to an individual life shall enter into it, whether he consents or not ... (Jung, 1969a, par. 745).

The process of individuation continues more unimpeded to the extent that consciousness is linked to instinct. The Self as the guiding principle in this process functions as a synthesizer and mediator of opposites within the psyche. Without an exposition of Jung's theory of opposites and compensation, it is necessary to say that for Jung "bipolarity is of the essence; it is a necessary condition for psychic energy and for a life lived at a level other than that of blind instinctuality. Opposites are required for the definition of any entity or process - one end of the spectrum helps to define the other, to give us a conception of it." (Samuels, 1985, p.92). Individuation in its later stages implies "suffering" the opposites, not eliminating or repressing one or other pole.

With relevance to the topic under discussion viz. celibacy, the synthesizing of opposites seems of particular significance. Jung would argue that one needs to experience these opposites and out of that would come a synthesis. He says "ego consciousness ... if it wants to reach the goal of synthesis, must first get to know the nature of these [unconscious] factors. It must experience them or it must possess a numinous symbol that expresses them and leads to their synthesis" (Jung, 1970a, par. 540). Does a celibate life-style facilitate a synthesis or a polarization of opposites?

Of interest in this connection is Jung's explanation that "in mysticism one must remember that no "symbolic" object has only one meaning, it is always several things at once. Sexuality does not exclude spirituality nor spirituality sexuality, for in God all opposites are abolished (Jung, 1970b, par.634).

6. SEXUALITY/INSTINCT/RELIGION

Jung further elucidates that the overwhelming majority of incompatible and repressed contents of the unconscious have to do with the phenomenon of

sexuality which is the "most hedged about with secrecy and yet an important physical and widely ramified psychic function on which the whole future of humanity depends" (Jung, 1981b, par.5). It would thus be a major task in the individuation process to bring these contents to consciousness. What are the implications of this for the celibate?

For the non-celibate, the concretising of sexual impulses in a sexual relationship with the opposite sex can, but does not necessarily bring the sexual instinct and unconscious contents to consciousness. The nature of psyche and its development presupposes some instinctual life lived out before a synthesis and movement towards the spiritual. In the life of a celibate, there is a serious danger of sexual content and impulses being prematurely repressed due to the lack of opportunity for or negation of a sexual relationship or relationship with the opposite sex. For Jung repression is pathological. Sexual impulses and the sexual instinct remain hidden in the unconscious, are prematurely sublimated and individuation is arrested. One might ask "How important is the soul's need for sexual union? Do not many spiritual disciplines demand abstinence? When pleasure and reproduction are viewed as the main goal of the sexual instinct, as in our Judaeo-Christian culture, then abstinence tends to become the true path of the spirit. Our Western tradition has very much neglected the spiritual mystery of the sexual union (Stein, R., 1973, p.170). The soul's need for sexual union cannot be separated from its need for spiritual communion. Spirituality and instinctuality go hand in hand. Cut off from instinct, one cannot love. Love, its beauty, truth and strength become more perfect the more instinct it can absorb into itself (Jung, 1970a, par.200).

Jung constantly alludes to the relationship between instinct and religion which he sees as mutually compensatory. Religion on the primitive level means the psychic regulatory system that is co-ordinated with the dynamism of instinct. On a higher level, this primary interdependence is sometimes lost and then religion can easily become an antidote to instinct, whereupon the originally compensatory relationship degenerates into conflict, religion petrifies into formalism and instinct is vitiated (Jung, 1970b, par.603). One may well look into the present situation in the Catholic Church and ask if this is in fact the case?

Psychological health in Jungian terms means ensuring an open pathway for the individuation process to unfold, for unconscious contents (anima, animus, shadow) to be brought to consciousness and for the Self to emerge as an individual's directing force. This process usually involves an other - persons onto whom unconscious contents (anima/animus) are projected. The projections then have to be withdrawn as unconscious contents are made conscious. This is in fact the point of the love affair - a projection is made on someone you first can have. But romantic love cannot persist in a sense of possession. Once you have the beloved, you have to experience that you cannot have her/him and withdraw projections. Jung seems unequivocal that until the projection is made, we are not in any position to become conscious of its psychic nature. Yet, as previously mentioned, his interest in mysticism is evidence of other possibilities in his thought. In other words, Jung left the debate, as so many others, open. That was his genius. The sexual symbolism of St. John of the Cross or St. Teresa of Avila, of the Song of Songs, is in a Freudian perspective straightforwardly neurotic. For Jung it is evidence of the direct encounter with psychic forces not derivative from human sexuality but prior to it. Of these forces concrete sexuality is itself a form, one essentially of many. The dynamic of union and separation ... is the structure of eros itself, of all psychic energy. What is symbolised by phallus and womb is prior to phallus and womb (David, 1989, p. 181).

Individuation is not possible unless projections are made and withdrawn. What happens with the celibate priest? A celibate life style usually precludes more intimate relationships in which this process can take place. Perhaps the Virgin Mary in the Church can take the priest's anima projections, but to what extent are they withdrawn, if at all and as will be seen, the projection would be on a delibidinized Virgin.

Jung identifies psychological maturation/individuation with the further reaches of religious experience. In viewing celibacy in priesthood as an essentially religious commitment in this study it is necessary to briefly sketch Jung's understanding of religion and his critique of Christianity in order to extrapolate how he would view celibacy.

7. JUNG, RELIGION AND MYSTICISM

Jung considered himself to be justified in approaching religion from a psychological point of view in that religion affects the human psyche so profoundly (Petrie, 1988, p. 7). In doing so he treated all religious statements as psychic phenomena deriving from the unconscious (Jung, 1969a, par.555) and noted that "religious experience, so far as the human mind can grasp it cannot be distinguished from the [conscious] experience of so called collective unconscious phenomena" (Jung, 1970a, par.847). For Jung therefore, religion "designates the attitude peculiar to a consciousness which has been changed by experience of the *numinosum*" (Jung, 1969a, par.9), an observation of the dynamic factors contained in such manifestations from the unconscious. They have to be analysed, meditated upon until their meaning is understood, and conscious attempts have to be made to incorporate the message or the image into the fabric of one's life. Thus religion has a purpose and function; "it has the function of uniting dissociated parts split off from the ego, or split within the ego, and this is the healing religious experience which provides an individual with the meaning of his life" (Von der Heydt, 1977, p.176).

Jung's definition of religion, as an attitude to one's own inner reality, and as an attempt to reunite with the centre and source of one's being was revolutionary. "It is in this sense that Jung's psychology may be called intrinsically religious, in as much as it is organically related in each of its phases to that maturational process he terms individuation, whose telos or direction is toward a state of consciousness which can be legitimately described as mystical. (Dourley, 1987, p.44).

Jung's psychology is religious in that it claims to have identified in theory and to engage in practice the agencies universally operative in the generation of religion. He argues consistently throughout his works that the archetypes, those powerful latencies in the collective unconscious, are vested with so great an energy that when they impact on consciousness they submit it to an experience of the numinous, the basis of human experience of the divine. On this interplay of archetypal energies with consciousness, Jung grounds humanity's universal consent that deity exists as well as whatever truth may attach to the ontological argument that the experience of God is the only "proof" for God's existence (Jung, 1981a, par. 62).

For Jung then the psyche is natively religious and moves in accord with its own telos to mystical states of consciousness. It seems to me that, because many mystics in the Catholic Church were celibate, Jung's understanding of mysticism deserves brief exploration.

Jung defines the mystic as one who has had "a particularly vivid experience of the processes of the collective unconscious" (Jung, 1977a, par. 218). He adds immediately "Mystical experience is experience of archetypes." (ibid). Jung pays tribute to the unmediated nature of mystical experience, that is to the fact that the mystics personally experience the source from which all religion rises to consciousness. He writes, "We would do well to harbour no illusions in this respect: no understanding by means of words and no imitation can replace actual experience". This intimate experience of the source of religious vitality - as opposed to a purely formal religious observance based, as it often is, on a blind faith devoid of personal experience - leads Jung to say that "only the mystics bring creativity into religion" (Jung, 1970b, par. 530).

Jung's challenge to the celibate whose priesthood and celibacy are embedded in a religious commitment would be to take his own process of individuation very seriously, experience his own heights and depths in order to bring about *the inner marriage* in an experiential way, so that he does not perpetuate and solidify a blind, unvitalised faith.

Sad to say the reality one sees in the Catholic Church at present are: many priests, rigid in their exposition and protection of Church Rules, but lacking in an authentic, personally tangible living spirituality uniquely their own; some priests struggling to be externally present to their people, but withering internally through a loneliness that severs them from the pulse of their own life and that of others, or from which alcohol abuse is one of the many forms of escape. It is worth asking whether sufficient opportunity and scope is given the celibate priest to fuel the fire of the individuation process. There is a real danger that his celibacy and the life-style it engenders becomes the stumbling-block to the process. But the call to a vital living out of his celibacy, a transcendence of the limitations, and a real *inner coniunctio*, can be of profound value to the revitalization of the faith of his people. One sees

this in the lives of St. John of the Cross, St. Teresa of Avila and others.

Processes of individuation imply the intrapsychic transcendence of the Self and of the unconscious as such to the ego, but deny the significance of extra-psychic transcendence, such as official theology would attribute to one God in a monotheistic Christian context. This has vital relevance it would seem, to the way celibacy may be viewed as a call from a divine transcendent God. However, it can only be acknowledged as a point of departure for Christianity and Jung and the reader is invited to further reflection on its implications for celibacy and its witness. Suffice it to say that theologically it is difficult to avoid the conclusion Jung's thought compels, namely, that humanity and divinity are engaged in processes of mutual redemption, in an intimacy so real that it cannot accommodate that conception of divine transcendence which would posit a God ontologically independent of created consciousness or wholly other in relation to it (Jung, 1968, par.11 note 6).

The question may then be asked, "Why is the process religious, even mystical?" The most adequate answer is that the process is religious because the collective unconscious as a generator of consciousness, itself seeks to become conscious in human consciousness. To the extent this intent is realised, this common ground imbues each individual centre of consciousness with an experience of its inner unification accompanied by a sense of universal relatedness.

Jung is here speaking of a consciousness, blessed by a profound experience of the Self. To such wholeness the psyche is driven by its very nature. Individuation moves one toward the experience of the near identity of one's personal centre with the centre of the universe. He writes that the bearer of such consciousness "is ...of the same essence as the universe, and his own mid-point is its centre" (Jung, 1969a, par. 440). Jung equates the fuller realisation of the Self with that religious and mystical experience of a personal centredness, grounded in and made possible by the approximation of the ego and its consciousness to the centre of the totality within the psyche of each individual. Jung makes it quite clear that this consciousness is at once the goal of psychological maturity and the height of religious experience (Dourley, 1987, p.50).

It would be no less than this to which the celibate is called. The question - is the goal possible without the process being constellated in *anima/animus* projections and withdrawals and a lived experience of instinct? In a Logos-oriented, masculine-dominated Church milieu it seems it would be difficult to achieve this goal.

John Dourley in his book *LOVE, CELIBACY AND THE INNER MARRIAGE* argues quite strongly that Jung's psychology seems equipped to give an explanation of the meaning of celibacy that few others can, because it takes so seriously the reality and autonomy of those transpersonal powers which exist in the psyche beyond the manipulative grasp of the ego and its limited powers of consciousness and will. In this sense Jung's psychology can invest celibate love with a meaning that few theologies can, and which any theology of pure consciousness, one which would deny or fail to take seriously the reality of the unconscious, simply cannot.

Dourley asserts that understood in Jungian terms the healthy celibate lover would be living out of the immense energies of the inner love affair as a sacrament of the Self and the gateway to an ever more extensive love of reality beyond himself or herself. Where celibate love is not thus understood and experienced, it could actually remove one from the inner sources of invigoration, "serving rather those truncating forces which inevitably fill the vacuum left by a severed relation to the anima or animus, namely depression, lethargy, withdrawal, encapsulation in security systems which at the same time become the object of one's rage and finally physical illness as the incarnate symbol of the inner wasteland" (ibid, p.41). Dourley concludes his argument by asserting that celibacy has archetypal and universal meaning in that its truth lies in the immediate and unprojected experience of the contrasexual, and through it of the Self. In this sense the truth of celibacy would point directly to the truth which he feels differentiates Jung's psychology from others, namely, "the precedence Jung puts on the interior life and on the ego's cultivation of it through its dialogue with the powers that exist in the unconscious ... (ibid, p. 43). Dourley suggests finally that if Jung is right and so much of the commerce of love is to be found in the relation of the ego to its own depths, then what is acted out externally will always be derivative of the inner

relationship, and the quality of the external love affair will mirror the relation to the *anima* or *animus* and beyond them to the Self (ibid.).

It seems that Dourley does not suggest what living out of the immense energies of the inner love affair would be phenomenologically, and as explored earlier, a Christian and Jungian experience of love are not synonymous. Moreover, if a celibate is repressing instinctuality, from a Jungian perspective there would be a blockage of energy which would preclude a *coniunctio* being fully experienced. It does not seem therefore that Dourley and Jung would be discussing a similar experience of celibacy.

8. JUNG, CHRISTIANITY AND CELIBACY

Viewing celibacy from a Jungian perspective needs to be done in the context of Jung's concept and critique of Christianity found mainly in *Aion* (Jung 1951). In giving this ground such a cursory glimpse, I acknowledge treading perilous ground. I justify my purpose in doing so by trying to bring to this study some critical insight that my meanderings through Jung's writing on Christianity have highlighted viz. that Jung in his writings was responding to a deep need for transformation within Christianity itself. Deeply tuned to a sick Western culture and to an ailing Christian tradition through his personal family background and his individual psychology, he was profoundly drawn to their suffering and their need for transformation. It is this collective and archetypal level of psychic connectedness that Jung discovered in his psychological research and from this perspective his therapeutic response must be finally measured. Jung's writings present a challenge to contemporary Christians that should not be trivialized. It is in this light that I will situate celibacy within a Jungian context.

For the purpose of this study I shall focus specifically on Jung's critique of how Christianity has dealt with the problem of opposites, and the consequent role of denial and repression in terms of its relevance to celibacy.

Jung clarified his position by asserting that, as a psychologist, he was not in the position to make assertions about God *per se* (Jung, 1973, p.384). Rather in using the term GOD, he referred only to psychic images consistent with the phenomenology of the Self (ibid, pp.486-97). This was not to say that

Jung disregarded the possibility of a non-psychic God (Jung, 1977a, par.1589) rather this possibility was considered by him to be beyond the boundaries of psychology (Jung, 1970a, par.874).

In speaking about Christ as the symbol of the Self and in his use of the phrase *Imago Dei*, Jung has been criticised for equating the psychic totality Self with a purely imminent God. Jung rejects this criticism by saying that the Self can never take the place of God, although it may be a receptacle for divine grace. The Self represents a purely human wholeness. What Jung is talking about is the *Image* of God in man (de Gruchy, 1984, p.202).

Jung writes: "It is impossible for psychology to establish the difference between the image of God (or the Self) and God Himself (ie. in reality, not merely conceptually). For even the concept of the Self indicates something transcendental, and empirical science is incapable of making positive statements about it. So great is the "numinousness" in our experience of the Self, that it is only too easy to experience the manifestation of the Self as manifestation of God. It is not possible to distinguish between symbols of God and symbols of the Self i.e. it is not possible to OBSERVE the distinction empirically" (ibid.). Jung thus treated God images such as Jehovah, Christ and Buddah as symbols of the Self (Jung, 1968a, pars.11-21).

In *Aion*, Jung held up against the Christ symbol a counterproposal for a doctrine of wholeness that would be represented by a theological symbol uniting the opposites split asunder by Christian tradition. "There can be no doubt" says Jung "that the original Christian conception of the *Imago Dei* embodied in Christ meant an all-embracing totality that even includes the animal side of man" (Jung 1974, par. 74). Having said this, Jung returns to the oft-repeated caveat: "Nevertheless the Christ-symbol lacks wholeness in the modern psychological sense, since it does not include the dark side of things but specifically excludes it in the form of a Luciferian opponent (ibid). Thus Jung argued that in the course of Christian theology's development, beginning with Origen, the "dark side of things" was deprived of substance and, came to be regarded as mere *privatio boni*, an absence of good. This was the product of denial, which caused an aspect of human psychological reality to be

repressed and lose its relationship to consciousness, to disappear from the world of substance into the realm of shades and shadows into the unconscious. In the Christian concept, then, for Jung, "the archetype is hopelessly split into two irreconcilable halves, leading ultimately to a metaphysical dualism - the final separation of the kingdom of heaven from the fiery world of the damned." (Jung, 1974, par. 76).

The conscious identification with one side of the Self through the assimilation of the Christ-symbol constellated a figure, the Antichrist, who represented the other side. Thus the "intensified differentiation of the Christ-image" brought about "a corresponding accentuation of its unconscious complement, thereby increasing the tension between above and below" (Jung, 1974, par.77). For Jung the opposites revealed symbolically at the beginning of Christian history (in the Christ-Antichrist polarity) have been lived out in the subsequent 2000 years of European cultural history and this has taken place according to the psychological law of opposites; he felt that "the Christ figure splits not only good and evil but also spirit and full-blooded bodiliness" (Dourley, 1984, p.65).

Another way Jung interpreted Christian history in *Aion* centred on the dynamics of repression. In the course of its doctrinal development, Christianity repressed evil from its self-awareness. Theologically it denied evil the status of ontological reality in the doctrine of God as *Summum Bonum* and in the understanding of evil as *privatio boni*. Christ, too, came to be looked upon as having no shadow. All evil was personified by Satan, but then Satan's reality was denied in the doctrine of evil as *privatio boni*. Christianity could take no responsibility for evil in the world since it was identified with the good God. And this would encourage Christians, too, to split off their shadow impulses and project them onto the "others" namely pagans, heathens and unbaptised children, etc. (Stein M, 1986, p.152).

Jung would prefer a doctrine of God as *unio oppositorum*, because this would take evil into account a) without splitting or creating a theological dualism, b) without blaming humans for all evil, and c) without repressing evil or denying its power and reality. This would encourage shadow integration among the adherents of Christianity as well.

The argument for this position is psychological, and it is twofold. First, the categories good-evil are judgements of consciousness and are therefore relative and easily prey to distortion. What appears to be absolutely good or evil to one person may not appear so to another. Second, from a psychological viewpoint human wholeness appears inevitably to be a mixture of good and evil, with now one side predominating, now the other, but neither side ever exclusively in control. To say, therefore, that anyone or anything is absolutely good or absolutely evil is a distortion by conscious judgement which will inevitably be accompanied by the opposite judgement being placed on someone or something else (equally a distortion). This is the essential dynamic of psychological splitting. Theological doctrines that divide good and evil so sharply, as some of Christianity's doctrines have done, encourage believers similarly to make black/white discriminations about aspects of themselves (instinct vs spirit, for example) and about others ("us vs them" in politics and society). This describes a psychologically unhealthy condition. So for Jung certain doctrines of Christianity, like the *Summum bonum* and the *privatio boni*, are symptoms of an illness whose origins lie at the beginning of the religion itself. It is a deep early and perhaps irremedial pathological condition that is built on, and encourages, fundamental flaws in the human personality (ibid, p. 152)

In *Aion*, therefore, it would seem that Jung has elucidated the dynamic relationship between conscious and unconscious elements of the Christian personality and he has identified a central psychodynamic issue, the repression of the shadow. In the light of Jung's understanding of Christianity as reinforcing the split of opposites, one could postulate that for Jung celibacy, seen as an attempt to restore the original state of innocence, must also be viewed as a pathological attempt to reinforce the split between instinct and spirit in the life of that individual.

One celibate appears to be in touch with the reality of such a split where she says "We are encouraged to see our bodies cut up into those bits which are reasonably safe and cuddly and those bits which represent danger and plain unchastity. In the intimate relationships I've had as a celibate I've found the spelling out of clear boundaries necessary for a creative and happy relationship. What bothers me about *focussing* on these issues so heavily in relation to celibacy is that it denies that I can define my sexuality in

relation to myself and makes it difficult for me to affirm the goodness of all my body rather than just bits of it. It presents us as nuns speaking really positively about our sexuality and what it means to us. It stops us healing splits within ourselves - within others" (Harcombe, 1987, p. 79).

Is the celibate's ideal of perfection as aspired to in his/her choice of life style built on an attempt to repress the shadow - the instinctual - and split off rather than integrate that side of her/himself? Can celibacy represent the split between consciousness and nature? "Separation from his instinctual nature inevitably plunges man into the conflict between conscious and unconscious, spirit and nature, knowledge and faith, a split that becomes pathological the moment his consciousness is no longer able to neglect or suppress his instinctual side" (Jung, 1970a, par. 558). If looked at in this context can celibacy be archetypal? Would it not be a symbol of the split rather than integration of opposites?

Jung places before us a vision of psychological wholeness that contrasts with Christianity's vision of perfection: "The Christ-image is as good as perfect (at least it is meant to be so), while the archetype [of the Self] (so far as known) denotes completeness but is far from being perfect. It is a paradox, a statement about something indescribable and transcendental. Accordingly the realisation of the Self ... leads to a fundamental conflict, to a real suspension between opposites ... and to an approximate state of wholeness that lacks perfection. To strive after teleiosis in the sense of perfection is not only legitimate but is inborn in man as a peculiarity which provides civilisation with one of its strongest roots. This striving is so powerful, even, that it can turn into a passion that draws everything into its service. Natural as it is to seek perfection in one way or another, the archetype fulfils itself in completeness, and this is a [teleiosis] of quite another kind. Where the archetype predominates, completeness is forced upon us against all our conscious strivings, in accordance with the archaic nature of the archetype. The individual may strive after perfection ...but must suffer from the opposite of his intentions for the sake of his completeness (Jung, 1974, par 123).

What Jung is advocating, ultimately, is self-acceptance. Self-acceptance requires the recognition, without guilt and remorse, that one is not, and in

principle cannot become perfectly pure and single-minded. Individuation and its goal of wholeness was developed as a reaction to the aim of perfection in Christianity and offered by Jung as its alternative. For Jung Christianity fails because it does not include the dark side.

Jung makes only one direct reference to celibacy *per se* in his writings. In *Mysterium Coniunctionis* he refers to the attempt of the prevailing Christian ideal to restore the original state of innocence by monasticism and later by the celibacy of the priesthood. Jung says "The conflict between worldliness and spirituality, latent in the love-myth of Mother and Son, was elevated by Christianity to the mystic marriage of *sponsus* (Christ) and *sponsa* (Church), whereas the alchemists transposed it to the physical plane as the *coniunctio* of Sol and Luna. The Christian solution of the conflict is purely pneumatic, the physical relations of the sexes being turned into an allegory or - quite illegitimately - into a sin that perpetuates and even intensifies the original one in the Garden. Alchemy on the other hand, exalted the most heinous transgression of the law, namely incest, into a symbol of the union of opposites, hoping in this way to bring back the golden age. For both trends the solution lay in extrapolating the union of sexes into another medium: the one projected it into the spirit the other into matter. But neither of them located the problem in the place where it arose - the soul of man". (Jung, 1970b, par. 106). It would seem that Jung sees celibacy in the Christian sense as a state aimed at renunciation of the worldliness of the flesh, an attempt at restoring, the original state of innocence. What does Jung mean?

In the Biblical myth, the Fall firstly brought a change in sexuality, introducing the element of sexual desire. "Adam and Eve became self-conscious of their sexuality and were ashamed" (Mollon, 1984, p. 211). Augustine, an early Church Father, whose statements about the Fall constituted the foundations of the doctrine of Original Sin, devised a theory aimed at paradisiacal "unitary reality" through the elimination of the conflict between instinct and will-as-reason. This was to take place at the cost of instinctuality ..., which is demonised and repressed as much as possible so that it may cause no more dissonance in Paradise (Jacoby, 1980, p.123). This lends to the interpretation of the

Fall a distinctly sexual tone, where sexuality is seen as an aspect of evil. Augustine's interpretation of the Fall with an emphasis on controlled sexuality became the foundation of medieval sexual ethics. It is not difficult to see that with such an interpretation of the Fall, celibacy would be viewed by Jung as a reflection of this goal of innocence where sexuality is disallowed in order to strive for a more original state of perfection as was present before the Fall.

Secondly, the paradisial state was lost when mankind acquired the knowledge of good and evil, apparently against the will of God. Such knowledge represents the beginning of the ability to differentiate between opposites, the faculty upon which human consciousness is based. In Jungian psychological terms, "the idea of Paradise is linked to the pre-conscious stage of infancy in which the ego, as the centre of human consciousness, has not yet been activated. As Neumann writes:

"With the emergence of the fully-fledged ego, the paradisal situation is abolished; the infantile condition, in which life was regulated by something complex and more embracing, is at an end, and with it the natural dependence on that ample embrace." (Neumann, 1970, pp. 114-115).

Neumann seems to suggest here that the myth of Paradise graphically expresses a real, primal human experience, that of the infant. It seems in keeping with psychological experience that the longing of Paradise, for unitary reality, involves the oppressive form of the mother complex which becomes acute and it thus becomes difficult to affirm the conflicts and demands of reality. Viewed in this light, Jung would see a choice for celibacy as a choice to remain tied to the mother and not force the demands of differentiating between opposites in that individual or as a means of preventing regression. The celibate prevents uroboric incest in a concrete way by warding off the physical aspects of sexuality in an attempt to identify with the good and split off the evil. The celibate priest has chosen not to deal with the conflict of opposites within himself. This is strong language if that is what Jung meant. It reflects a controversial area between Jungian thought and Christianity viz. that Origin said Adam and Eve should not have left the Garden, while Jung says they had to leave the Garden or would otherwise have remained unconscious or in a womb-like state. The celibate it seems, is trying to return to the womb or trying to

prevent such a regression and choosing to thwart individuation? Jung echoes similar sentiments in *Stages of Life* where he says that "every problem ... brings the possibility of a widening of consciousness, but also the necessity of saying goodbye to childlike unconsciousness and trust in nature. This necessity is a psychic fact of such importance that it constitutes one of the most essential symbolic teachings of the Christian religion. It is the sacrifice of the merely natural man, of the unconscious, ingenious being whose tragic career began with the eating of the apple in Paradise. The Biblical fall of man presents the dawn of consciousness as a curse." (Jung, 1969b, par. 751).

9. THE DENIGRATION OF THE FEMININE

As celibacy has its main thrust in the Catholic Church it has of necessity to be situated within the ethos of the Church as an historical institution within a patriarchal society. Celibacy will thus be critically examined in this context from a Jungian perspective with specific reference to the role of the feminine.

The fundamentally Patriarchal orientation of Western European culture, although recently changing, has long been recognised. Aside from its other manifestations, a strong bias towards the masculine is particularly evident in the historical development of the Judaeo-Christian religious tradition where the fundamental *modus operandi* of Patriarchy viz. the elevation of the Masculine and the devaluation of the Feminine is epitomised. In *Psychology and Religion*, Jung suggests that the pagan religious traditions and cults of late classical Graeco-Roman culture can be conceptualised as having effected a relative symbolic balance between the Archetypal Feminine and Masculine through their inclusion of a substantial number of feminine deities (Faber, 1990, p.52). "There came a time when the goddess was no longer worshipped; then the physical and spiritual aspects of the feminine were declared evil. With the demise of the goddess, woman became Eve the embodiment of sensuous seduction, the reason for man's downfall... No longer seen as a gift from the divine, woman's sexuality was debased and exploited." (Qualls-Corbett, 1988, p. 43). In the name of the Lord, man set out to destroy all vestiges of the goddess and her advocacy of sexual joy. Love had become dissociated from the body in order for human beings to reach a purely spiritual union with God. Early fathers of the Christian Church, in order not to compromise the security of a

masculine monotheistic religion, strongly repressed any association with the goddess in Church doctrines... . Celibacy was the ideal state but marriage was permitted if the flesh was too weak" (ibid, p.45) and only to be entered into for purposes of procreation. The greatest merit then was to deny human nature and to abstain from those things that were most pleasant. Since the most cherished joy was sexual congress, ascetic man swore off it altogether and subdued desire by fasting and self castigation and personal deprivation of all kinds. Celibacy, it would seem, at its inception was based on values conceptualised in the devaluation of the feminine. Gradually the archetypal image of the goddess was lost. Marie Louise von Franz says:

The goddess "was given the title of Theotokos and Sophia and played a certain role in the Eastern Church, but in the Western Catholic Church - *cum grano salis* - she disappeared.... In the Western Church she was replaced by the institution of the Church. [She was] transformed into the Ecclesia, the Mother Church". (von Franz, 1970, pp.14-15).

Although the Church maintained a sense of mystery which surrounded the goddess, the warmth and principle of relatedness was replaced by organisation, its laws and hierarchies. According to Von Franz, two aspects were lost: 1) the human shape [feminine image] of the goddess, for the institution is not human and 2) the relationship to matter. (The goddess) was also simply cosmic matter, and this aspect is also not in the institution of the Church (ibid, p.15).

One could speculate then that, in terms of celibacy, often conceptualised as the priest marrying the Church, he is symbolically substituting Church for mother or woman as maternal, thus remaining caught in the grip of anima fascination initially carried by mother. This is problematic in the Jungian sense that "the image of woman as maternal is the elemental or static aspect of the feminine associated with conservative and unchanging attitudes (Qualls-Corbett, 1988, p.56) and does not therefore represent a healthy an complete relationship to the feminine. The warmth, relatednes and sensual aspects of the goddess are excluded from the symbol of Mother Church and celibates will imbibe such one-sidedness.

One of Jung's major critique's of Christianity is the absence of the feminine exemplified by the absence of the feminine in the Christian Trinity Symbol

where "a fundamentally masculine trinity was elevated to the status of an absolute. In its early and later medieval Catholic form, Christianity permitted the positive, nurturant components of the Archetypal Feminine to survive only as subordinate elements in the form of a delibidinized Virgin; the orgiastic, destructive and devouring negative aspects were excised were banished to a fiery 'underworld,' characterized as Hell, which was ruled over by a sadistic perverse and sexually ambiguous Satan who sent his emissaries among men in the guise of witches" (Faber, 1990, p.52). In Patriarchal Christianity, the underworld is feminine, as hell (Neumann, 1963). Jung early on seems to have perceived the unfortunate consequences of an unnaturally spiritualised view of the feminine as presented in the image of the Virgin Mary, particularly the hostility this breeds towards real women, but also proposed that this deficiency has been alleviated at least within the Catholic community by the restoration of the Goddess in the figure of Mary. He considers 19th and 20th Century Catholic Marian dogmatic declarations, especially that of the bodily Assumption of Mary into Heaven (1950) to be amongst the most significant religious events in the West since the Reformation. Jung saw the Marian revival in Catholicism as the necessary antidote for the loss of the symbolic sense within the Reformed Church. To Father Victor White Jung says "The miracle of the *Assumptio* means a spiritual fact which can be formulated as the integration of the female principle into the Christian conception of the Godhead. This is certainly the most important religious development for 400 years" (Jung, 1973, p.567). The dogma of the Assumption is significant as it reflects a larger *enantiodromia* away from an exhausted and destructive patriarchy toward a new matriarchy in which matter is released" (Woodman, 1982, p.71). It is also "a symbol for the union of opposites for the feminine is moved into proximity with the masculine heavenly Trinity" (Jaffe, 1989, p.95).

The problem, however, with the Catholic Goddess, is that only her immaculate aspect is divinised (Dogma of the Immaculate Conception in 1854). Those sides of the feminine personified in such non-Christian figures as Circe, Venus, Artemis, Hecate and Kali are excluded from the heaven in which the Virgin-Mother rules. "Thus the image of Mary divinizes the virginal and the maternal [who] in her one-sided stainlessness excludes important elements of humanity and thus contributes to, rather than relieves, Christian misogyny... A humanly unreal virgin and mother, when taken literally and not as a symbol of spiritual

self-renewal or self-birth... can only contribute to hostility toward real women and confirm the threat that women presumably pose to a masculine spirit in pursuit of a perfection defined in terms that virtually exclude a living relation to the feminine" (ibid, pp 60-61). One can see this attitude possibly reflected in the tenacity with which the Church clings to its insistence on enforced rather than optional celibacy.

"Where God is male and father only and... is associated with law, order, civilisation, *logos* and super ego, religion - and the pattern of life which it encourages - tends to become a matter of these only, to the neglect of nature, instinct ... feeling, *eros*, and what Freud called the "id". Such a religion, so far from "binding together" and integrating, may all too easily become an instrument of repression and so of individual and social disintegration". (Father Victor White, quoted in Joan Engelsman *The Feminine Dimension of the Divine* p.40).

The patriarchal attitude intertwined in the image of a masculine God, in the neglect of the feminine and of instinct and feeling is apparent in the hierarchical structure, words and tenets of Christian mythology. Only males may hold positions of authority in the Church (Qualls-Corbett, 1988). The latter author also suggests it is apparent in unconscious material as seen in an analyst/priest's dream which demonstrates the dire plight of the feminine in relation to orthodox teachings of the Church. Empirical work on the dreams of celibates would be valuably undertaken to substantiate this theoretical understanding.

From a Jungian perspective, the form of unrelatedness to the feminine characterised in masculine spirituality "destroys not only the feminine (and those women subjected to it), it also destroys the male spirit possessed by it." (Dourley, 1984, p.61). For if one grants to Jung the foundational premise of his psychology - that psychic maturation and so spiritual maturity too, can only take place through a relationship to the contrasexual both in the individual psyche and in other humans then it becomes difficult to deny the link his thought establishes between pathology and the pursuit of perfection based upon the exclusion of the feminine (or the masculine) whether within or beyond the individual soul. Such a conception of perfection would, be needless to say, pathogenic for either sex. I suggest that celibacy may well perpetuate a mascu-

line spirituality which denigrates the feminine, a condition which wreaks its own path of destructiveness and is perpetuated as long as celibates, unconscious of their split off feminine aspects, continue to comprise the sole influence in the Magisterium of the Catholic Church and its Laws and Rules.

Neumann says "the ascent of a symbol depends in large measure on the matriarchal or patriarchal cultural situation in which it is embedded. In a patriarchate, the *mater* character of the symbol *materia* is devaluated: matter is regarded as something of small value in contrast to the ideal, which is assigned to the male - paternal side (Neumann, 1963, p.57).

Jung argued that the existing images of the feminine in Christianity are inadequate to contain the fullness of life's passionate force. Mary is conventionally associated solely with the maternal aspect of the feminine - static and protective. The dynamic, transforming aspect related to passion, sexuality and fertility of the love goddesses, is conspicuously lacking. Human beings, in their spiritual search, must find an image of the feminine which relates to erotic aspects of the goddess. Perhaps the missing attributes of the goddess can only be restored to the collective by each one of us, in our individual ways, enlarging our perception of the feminine - valuing the joyful, self-confident and sensuous nature of the priestess, the sacred prostitute, whereby both men and women connect with something of value in themselves. Women can carry this vital aspect of feminine nature into the world. Men can once again become open to the dynamic aspect of the feminine and thereby facilitate necessary modifications in political, social, economic and religious structures. (Qualls-Corbett, 1988, p.162)

10. FURTHER LEVELS OF MEANING OF CELIBACY FROM A JUNGIAN PERSPECTIVE

In this section different possible meanings a choice of celibacy may represent in the life of an individual are highlighted. The material is presented in the form of a negative and positive critique from a Jungian perspective. It is hoped that this exposition be viewed as an opportunity to critically examine some of the unconscious motivations underlying such a choice. The aim is not to effect a "demolition" but rather to challenge individuals - celibates and non-celibates - to greater consciousness of their unconscious (and repressed material), thereby serving the individuation process.

10.1 Celibacy not a Conscious Choice

Jung divided life into stages, the first and second half of life. The task of the first half of life is "initiation into outward reality, that of the second half initiation into the inner reality" (Jacoby, 1942, p.108). The psychological achievements of the first half of life involve separation from mother, achieving a strong ego, giving up childhood status, acquiring an adult identity and the achievement of career. The second half is characterised by an accent on a conscious relationship with the intrapsychic, with inner depth processes" (Samuels, 1985, p.170). In terms of the choice of a celibate life-style for the majority of priests, this choice is made in the early part of the first half of life where a sufficiently developed ego can often not be presupposed, let alone any relationship of ego to unconscious and undeveloped aspects of the psyche. Such a choice is likely to be characterised by unconscious forces (just as of course a choice of a marriage partner usually is). In marriage however, there is the opportunity to withdraw unconscious projections from the partner and integrate these into the psyche, thus individuation proceeds. There always remains a danger that for the celibate such unconscious motivations are not given the opportunity to be projected onto and then withdrawn from an other person. Hence individuation and the possibility of an authentic and mature living out of celibacy is hindered. Moreover in the Catholic Church priesthood and celibacy are a package deal. Assuming unconscious forces at work, which is the choice for? Without becoming aware of intrapsychic processes, it will not be known whether celibacy or priesthood is opted for as the primary choice.

10.2 Celibacy seen as a Prohibition or Denial of Sexuality Predicated on Guilt

Earlier on Jung's understanding of the interrelation between instinct/sexuality and religion/spirituality was elucidated. Within the Christian tradition, there is a strong influence of the doctrine of Original Sin founded on Augustine's theory of the Fall which brought a change in sexuality introducing the element of sexual desire as something bad and evil. This notion of sexuality has been the foundation of Christian teaching and while recently such understanding has changed, there is still the notion of guilt as derived from Original Sin and the involvement of all mankind in Adam's downfall. Much guilt has revolved around the subject of sexuality which has often been relegated to the bad and

repressed state. In many Christian families this is reflected in their rigid outlook on sexuality and the children introject the demands of their code, so that it becomes effective as their super-ego. One can postulate that the son who often carries the super-ego of the family may choose priesthood and celibacy as a prohibition or denial of sexuality predicated on guilt.

10.3 Celibacy - Repression of Shadow and Severance from Anima/Animus

For Jung because Christian doctrine leaves the tension between good and evil unresolved, its adherents are drawn to find ways of avoiding, or denying, the part of their nature that is identified as sinful, evil or corrupt (M. Stein, 1985, p.143). Celibacy could be one of the ways found to deny instinctuality as evil.

Central to Jung's psychology, as we have seen, is his theory of *anima* and *animus* which refer to archetypal structures or capacities, the contrasexual elements in man and woman. As archetypal structures *animus* and *anima* precede and condition experience and carry the influence and themselves influence, all experiences of the masculine and feminine personalised in the life of the individual. *Anima* and *animus* are part of the shadow which remain undifferentiated and unconscious aspects of the psychic totality and are brought to consciousness through projection. "The shadow personifies everything that the subject refuses to acknowledge about himself and yet is always thrusting itself upon him directly or indirectly - for instance inferior traits of character and other incompatible tendencies." (Jung, 1968b, par.513).

The initial problem raised in this study was how could a healthy psychological life be achieved by the celibate who has not the opportunity for projection of *anima* onto woman in more intimate relationships? Projection of *anima* is for the man the projection of unconscious potential which can only become known in this way. It seems possible to speculate that for the celibate there may be a repression of the shadow aspect of *anima* or severance from it. This has serious implications for the possibility of individuation and psychological health in the individual:-

1. If there is no projection of *anima*, a pathological condition will arise - all psychic energy is caught up in the subject (Jung, 1981a, par.810). Jung

regarded this as one explanation of narcissism and at its more serious end, celibacy may reflect an unconscious narcissistic manoeuvre arising from inadequacies in early object relations. It may on the other hand reinforce an inadequate development which might otherwise have reached a more healthy outcome if projections could have continued.

2. A further psychopathological possibility is that the ego may be overwhelmed by anima, leading to a state of possession. "Identification with one's anima... exhibits in behaviour as a stereotypical portrayal of the supposed deficiencies of the opposite sex. A man will become moody, irrational, lazy and effeminate". (Samuels, 1985, p.213).

Jung states that "younger people, who have not yet reached the middle of life can bear even the total loss of the anima without injury. The important thing at this stage is for a man to be a man. The growing youth, must be able to free himself from the anima fascination of his mother" (Jung, 1968b, par.146). "After the middle of life, however, permanent loss of the anima means a diminution of vitality, of flexibility, and of human kindness. The result, as a rule, is premature rigidity, crustiness, stereotypy, fanatical one-sidedness, obstinacy, pedantry or else resignation, weariness, sloppiness, irresponsibility and finally a childish ramolissement with a tendency to alcohol." (ibid, par. 146). It is not difficult to see some of those characteristics in many celibate priests today which would confirm the difficulties of individuating and of attaining psychological maturation that they encounter. Experimental work in this area would be of value in substantiating some of these hypotheses.

10.4 Celibacy - an Inability to Separate from Mother

The mother archetype in Analytical Psychology is a term used to describe the experience of connectedness, relatedness to, and even dependence upon, what we term Nature in the broadest sense (Jacoby, 1980, p.36). The mother archetype thus primarily evokes experiences of internal and external "Nature" by means of basic drives, impulses, feelings and intimations (ibid, p.38) and represents psychic elements related to the experience of the material, the concrete, the physical body and its needs. The symbolism of such modes of experience is of virtually endless variety. The symbol of the mother archetype may have "a posi-

tive, favourable meaning or a negative evil meaning" (Jung, 1968b, par.157).

The carrier of the archetype is in the first place the personal mother, because the child lives at first in complete participation with her, in a state of unconscious identity. She is the psychic as well as the physical precondition of the child. With the awakening of ego-consciousness the participation gradually weakens and consciousness begins to enter into opposition to the unconscious, its own precondition (ibid. par. 188). Jung wrote:-

"The mother-child relationship is certainly the deepest and most poignant one we know... it is the absolute experience of our species, an organic truth... There is inherent... [an] extraordinary intensity of relationship which instinctively impels the child to cling to its mother." (Jung, 1969b, par.723).

Jung also stressed the centrality of the need to separate from the mother:-

"With the passing of the years, the man grows naturally away from the mother... but he does not outgrow the archetype in the same natural way (ibid, par.723).

Jung stresses three aspects of the child's relation to the mother. These are, first, that throughout maturation there will be regression; second that separation from the mother is a struggle; third, that nutrition is of prime importance. Regression comes about because of the demands made on the baby to adapt; such demands may be external or internal. Regression is not only to the personal mother... but also to the unconscious archetypal image of the mother because "regression ... does not stop short at the mother but goes beyond her to the parental realm of the "Eternal Feminine". (Jung, 1967a, par. 508). Here we find the germ of wholeness waiting for conscious realisation.

Jung's second emphasis was on the struggle of the child to separate from the mother - there were always temptations to remain merged with mother as an attractive way of avoiding Oedipal conflicts. Jung suggested that separation from the parents is also an initiation into a new state. But "Even if a change does occur, the old form loses none of its attractions; for whoever sunders himself from the mother, longs to get back to the mother. This longing can easily turn into a consuming passion which threatens all that has been won.

The mother then appears on the one hand as the supreme goal and on the other as the most frightful danger" (C.W.5 para 352).

As Neumann writes:

"Because the early uroboric phase of child development is characterized by... a maximum of well-being and security, as well as by the unity of I and Thou, Self and World, it is known to myth as paradisiacal". (Neumann, 1973, p.14). Neumann also speaks of the "uroboric state of containment in the Round"

If the normal struggle for separation does not take place between a mother and son (or daughter) various difficulties and pathological developments occur and one refers to the son/daughter as caught in a mother-complex. If one looks at a celibate's choice to be a priest, this could be seen as an inability to separate from mother, an attempt to remain in the uroboric state. When a son becomes a priest, mother and son in a sense remain archetypal. In this connection it has always been of interest, in the author's experience, to note the special relationship priests always seem to have with their mothers.

Most of the priests known to the author have a marked attitude of reverence and protectiveness towards their mothers who seem to be idealised by them in some sense. A son who becomes a priest is seen as special and seems to elicit a specialness about the mother-son relationship that is at least outwardly accepted and affirmed by the other siblings. There seems an unnatural absence of sibling rivalry. It is also of significance to note the nostalgic longing with which priests speak of going home when their annual leave permits a break from priestly duties. "Home" is always where "mother" is - sometimes even after 20 years in a religious community. The return of her son is also an opportunity for "mothering" which remains constantly available to the mother of her celibate son, but would probably be unacceptable or at least embarrassing to a married son. These phenomena are worthy of empirical study to substantiate a Jungian interpretation.

Another aspect of the priest son being trapped in the archetypal complex of the negative mother, who represents both the devourer and being devoured, would be his choice to opt for a celibate way of life. It could be viewed as an unconscious bid for homosexuality because his entire heterosexuality is tied to the

mother in an unconscious form. Jung says "In every masculine mother-complex, side by side with the mother archetype, a significant role is played by the image of the man's sexual counterpart, the anima. The mother is the first feminine being with whom the man-to-be comes in contact and she cannot help playing overtly or covertly, consciously or unconsciously upon the son's masculinity just as the son in his turn grows increasingly aware of his mother's femininity, or unconsciously responds to it by instinct" (Jung, 1968b, par.162). From a purely psychological standpoint, the homosexual relationship like its heterosexual counterpart, is a perfectly valid way of working out the individuation process. ... In all ... intensely experienced relationships, a person projects on to the partner, and actively *seeks* in him or her, the unactualised or inadequately incarnated archetypal potential (masculine/feminine...) of the Self (Stevens, 1982, p.198).

The mother complex can have positive aspects as well according to Jung. "Thus a man with a mother complex may have a finely differentiated Eros instead of, or in addition to, homosexuality". Among other positive attributes, "often he is endowed with a wealth of religious feelings, which help to bring the *ecclesia spiritualis* into reality; and a spiritual receptivity which makes him responsive to revelation" (Jung, 1968b, par. 164). This would also offer an interesting perspective on the priests unconscious motivation for choice of a life of service in the Church and the positive aspects thereof.

10.5 Celibacy and the Incest Taboo

For Jung the core of the incest problem is man's eternal longing to become whole again, to return to his/her original state of oneness before separation and duality were forced upon him by the birth of consciousness. As Jung puts it "It is not the incestuous cohabitation that is desired, but rebirth" (Jung, 1967a, par.332). The spirit of rebirth is, it would seem, the original religious spirit and the universal existence of incest prohibitions and the religious impulse would appear to be closely related (Stein R, 1973, p.30). The function of the incest taboo is to prevent the concretisation of incest, for this would only lead to a regression. According to Jung, "The incest prohibition acts as an obstacle and makes the creative fantasy inventive... The effect of the incest taboo and of the attempts at canalisation is to stimulate the creative imagination, which gradually opens up possible avenues for the

self realisation of libido. In this way the libido becomes imperceptibly spiritualised" (Jung, 1967a, par. 332).

The primary function of the incest prohibition is to bring the untamed instincts into the service of love and kinship through a process which stimulates the formation of images of the male-female union. This is not the same as the repression of instincts...". (Stein R., 1973, p.47). This process can only happen when there is not a blockage of the free flow of sensual, erotic imagery. Concrete sexuality does not presuppose the ability to fully and consciously embrace our sexual images. As long as one is dependent upon another person to release the flow of sexual imagery, one is not really free and soul-connection is tenuous. But there needs to be an experience of erotic love in some form to activate the incest archetype, the *hieros gamos*. The way is prepared for the full internalisation of Eros only if the soul is able to endure the heat and passion of erotic love. For this the child must be psychologically prepared by a prior experience of the need for spiritual intimacy with another, and by the opportunity to freely explore the vicissitudes of his sexual instinct without the necessity of guilt and repression. Only if there is in the person a capacity for erotic love, alive and awakened, can he/she participate in the transformation of Eros into the truly creative human function.

If the flow of libido has become stuck in the incest complex, there would be an interference with the whole process of psychological development. A blockage of the erotic flow of libido/sexual images often results in the erotic nature of the *coniunctio* image becoming spiritualised, losing body (and soul). "Because the erotic aspects of love attach and bind us to particular people and objects, overcoming the lusts of the flesh and moving to a higher, spiritual universal love is often a basic tenet of religious life. Erotic love binds us to this world while universal love or agape enables us to become "free" of our attachments to the material planes of existence. This presents a problem. If erotic love is so essential to ensouling the world, how can we follow both the psychological and the spiritual paths, when each in different ways, requires us to free ourselves of our physical attachments (projections) without de-souling them?" (Stein R, 1973, Introduction). Stein seems to be clearly stating the celibate's dilemma (as well as all human beings). For the celibate there is

the likelihood of a premature 'sublimation' of the sexual instinct which will in fact hinder or arrest the possibility of healthy psychological and spiritual development.

Celibacy can also be for some a manifestation of an incest wound often characterised by a disturbed relationship to the maternal instinct, the receptive feminine principle in the human psyche. True openness, acceptance and care for oneself or for others is not possible so long as the mother archetype remains closed and rejecting. The redemption of love and sexuality can, therefore, follow only in the wake of the gradual transformation of the inner mother (ibid, p.xx).

The inner image of the archetypal feminine is largely shaped by a man's experience of his mother, as has been elucidated in a previous section. It is not difficult to imagine that for the celibate priest, this life-style may be chosen because of his negative relationship to his own masculinity/Phallos. If his relationship to mother has been an unusually close but castrating one, in which she has denied and discouraged her son's expression of his phallic qualities, a son will be unable to embrace phallos and celibacy would be a defensive manoeuvre to avoid doing so. Stein's description of such a mother can fit the bill for many a priest/mother relationship observed by the author: "He (the son) was the chosen one, sensitive and loving. Everything would come to him because of his goodness". He is compared to the crude, aggressive domineering aspects of father/brothers (Stein R., 1973, p.85).

11. CELIBACY AND SYMBOLISM

If one looks at celibacy in its symbolic dimension what do we find? Let us go back to Jung to understand what he means by symbolism. He says: "The archetypes are the numinous, structural elements of the psyche and possess a certain autonomy and specific energy which enables them to attract, out of the conscious mind, those contents which are best suited to themselves. The symbols act as *transformers*, their function being to convert libido from a "lower" into a "higher" form. This function is so important that feeling accords it the highest values. The symbol works by suggestion; that is to say, it carries conviction and at the same time expresses the content of that conviction. It is able to do this because of the numen, the specific energy stored up in the

archetype. Experience of the archetype is not only impressive, it seizes and possesses the whole personality... (Jung, 1967a, par. 344-5). Jung also says:

"It's not possible to discuss the problem of symbol-formation without reference to the instinctual process, because it is from them that the symbol derives its motive power. It has no meaning whatever unless it strives against the resistance of instinct just as undisciplined instincts would bring nothing but ruin to man if the symbol did not give them form. Hence a discussion of one of the strongest instincts, sexuality is unavoidable, since perhaps the majority of symbols are more or less close analogies of this instinct." (Jung, 1967a, par. 338).

A Christianity which may have rightly needed to restrain the sexual excesses of the society in which it first appeared may have come to see sexuality itself as somehow peripheral to life and so conceived of the possibility of healthy life, even or especially the life of spiritual perfection without it. In some external or merely physical sense, the sexual dimension of life could perhaps be considered peripheral and so dispensable for a "higher" goal, though this is a dubious proposition at best, because for Jung no opposites can be mutually exclusive. A synthesis of sexuality and spirituality is indicated for wholeness. One could perhaps see celibacy in its early context as "symbolising" a necessary restraint to balance one-sided instinctuality. However, this could never equate with the symbol in a Jungian sense which aligns itself with the energy stored in the archetype and which must always strive against the resistance of instinct. Celibacy would be a symbol of a similar one-sidedness which can thus never be archetypal.

Jung argues that the one-sided spiritual emphasis that was initially so valuable a component of the Christian compensation (in which celibacy was initially instituted) stands now itself in need of compensation through a fuller acceptance of the bodily, the instinctual, the sexual, all muted elements in the received figure of Christ (Dourley, 1984, p.65). Perhaps celibacy had more "symbolic" meaning at its inception but has been robbed of its efficacy?

Jung however admits that to interpret symbol-formation in terms of instinctual processes is not the only attitude. He says "I readily admit that the creation

of symbols could also be explained from the spiritual side, but in order to do so, one would need the hypothesis that the "spirit" is an autonomous reality which commands a specific energy powerful enough to bend the instincts round and constrain them into spiritual forms." (Jung, 1967a, par. 338). Jung prefers "to describe and explain symbol formation as a natural process, though I am fully conscious of the probable one-sidedness of this point of view" (ibid.). It would seem that this could be the point at which Jung and Catholicism stand opposed. Perhaps the "spirit" could be the transcendent God, the autonomous reality for Christians, but a God in which Jung did not believe. This may be the transcendent God who calls the celibate to a vocation in which he is given the grace to bend the instincts round and constrain them into spiritual forms? Jung says: "If therefore ... I analyse abstruse religious symbols and trace them back to their origins, my sole purpose is to conserve, through understanding the values they represent, and to enable people to think symbolically once more, as the early thinkers of the Church were still able to do. This is far from implying an arid dogmatism. It is only when we, today, think dogmatically, that our thought becomes antiquated and no longer accessible to modern man. Hence a way has to be found which will again make it possible for him to participate spiritually in the substance of the Christian message" (ibid, par.340). Perhaps celibacy should be reviewed in this spirit.

12. CELIBACY - A POSITIVE CRITIQUE

Having concentrated on a more negative critique of the unconscious motivations for celibacy, in true Jungian perspective it is necessary to include its opposite - a more positive view.

1.) Jung has stressed the importance of the individuation process in achieving psychological and spiritual wholeness. His basic tenet is that individuation is "the process whereby a series of psychic contrasts - complexes and archetypal images - make connection with an ego and thereby generate the psychic substance of consciousness" (Edinger, 1984, p.17). Consciousness in the individual is the hallmark of the individuation process. "Jung emphasises that the quality of consciousness makes a decisive difference and adds that, before the bar of nature, unconsciousness is never accepted as an excuse - "on the contrary, there are very severe penalties for it" (Samuels, 1985, p.103). However, consciousness is not necessarily tied to action. Jung suggests that true

relatedness is experienced when the ego has developed a relationship with its contrasexual counterpart, the *anima/animus* at an intrapsychic level. This commonly happens for the male through projection of *anima* onto another woman. Thus behind the *animus* and *anima* there lies.. the archetype of sex. "Sexuality is better conceived of as an archetypal system than as mere 'drive' or 'instinct' in view of its complexity, its universality, its numinosity and its power." (Stevens p.196). Erotic dreams and fantasies attest to the symbolic power of the sexual archetype. Guggenbuhl-Craig refers to it as a symbol for something that relates as to the meaning of our lives, to our striving and longing for the divine and as such is crucial to the individuation process. The act of intercourse becomes a living symbol of the *Mysterium coniunctionis*, the goal of the way of individuation (Guggenbuhl-Craig, 1977, p.91). People try and find true relatedness through sexual union and over and over get it all wrong. They only feel connected to another in a concrete sexual expression. It is possible that one would not need to make love that often if there were a more conscious relatedness and union between two partners. The fact that sexual union needs constant and frequent expression often suggests less consciousness. Thus, even in intimate sexual relationships there is no guarantee that individuals will individuate.

"For individuation to occur marriage and reproduction are not essential, but relationship (attachment) and sexuality are." (Stevens, 1982, p.199). In celibacy therefore as long as there are significant relationships and attachments in which projection can occur, the projections need not be acted out. Explicit sexual expression is not synonymous with connection with the instinctual side of man. Individuation would be possible and determined by the way the celibate uses his relationships not unattended by the hazards of intimacy without genital expression. One or a few quality relationships can be used for individuation which would needless to say presuppose that the celibate is freely connected to his instinctual sexual side which need not be acted out but must not be repressed. This would demand a mature ability to sustain the tension of opposites. Mary Elizabeth Kenel Ph.D. (1986) stresses the problem of repression for religious celibates when she says "Before... integration can be achieved, there must first be an awareness and acceptance of the self as a sexual person, a thought that creates so much anxiety that some people completely repress the sexual dimension of their lives. They fail to appreciate that human sexuality

is a healthy and positive aspect of personality that has a broad, diffuse expression in all areas of living....What is even more insidious is that the sexual/emotional detachment of the repressed religious or priest is often mistaken for a spiritual detachment. Such persons, at least in the past, have tended to become the exemplars of self-control and chastity when in fact their lack of acceptance of sexuality prevented them from achieving integration and full human maturity." (Kenel, 1986, p.15).

2.) Individuation is a process whereby the unconscious is made conscious. Celibacy may be an unconscious choice if embarked on in the first half of life, as it often is. The celibate's challenge would then be to transform his celibacy into a conscious choice and commitment. Therein would lie his unique individuation journey not without its own risks and perks, sufferings and joys.

Sheila Murphy in "Midlife Wanderer" illustrates the point of too early a choice for celibacy very poignantly in suggesting that entrance into a celibate religious life too early led to a lack of self-awareness and need to form a work-focussed identity. Many religious, now middle aged, acknowledged in Murphy's study the need to explore the sexual aspect of their identities that was closed off years earlier. Some conducted this exploration through reading and workshops, others engaged in various forms of sexual experimentation ranging from simple displays of affection to intercourse with male and/or female partners. For most of the women who participated in Murphy's study, the results of the experimentation were positive and reinforced a commitment to celibacy. Some, also in the process, chose to leave celibate life style to pursue marriage and family.

In Jungian terms one could view this journey as a process whereby the celibate's ego will be torn between the two opposites of sensuality and spirituality and will have to find a new outcome, a middle ground as it were. If the celibate succeeds in this, he has transcended his old position in consciousness and unconsciousness and found a new position attached to the ego - the transcendent function has emerged to hold the tension of opposites and facilitate the process of the Self. The celibate's transcendent function then "mediates between a person and the possibility of change by providing not an *answer* but a *choice* (Samuels, 1985, p. 59). In this sense his individuation process

would consider a move from celibacy as a defensive operation to being a truly religious experience, where he has said a conscious yes to limitations for the sake of transcendence to a higher spiritual ideal of mystical union with Christ and the Church. It seems then that there is the possibility of mature psychological health through individuation for the religious celibate, although in the light of a more negative critique such lives would be of rare beauty.

13. CONCLUSION:

In traversing the realm of Jungian Analytical Psychology and Christianity through a focus on celibacy, this study has attempted to answer the question: *is celibacy psychologically healthy with specific reference to Christianity?* Aschenbrenner's definition of celibacy as 'an integration of its sexual challenge with a profoundly intimate and lively spiritual life' which is rooted in an experience of God's love, was taken as the starting point against which celibacy's meaning and implications, from a Jungian perspective, were contrasted. It was shown that Jung and Catholicism stand together in their understanding that outer human relationships prefigure and are ultimately satisfied in an inner one. The issue between them is whether outer relationships are necessary to the process, whether the inner marriage can be achieved without a human being or many, to carry the projection of *anima* or *animus*. Incorporating Dourley's supposition that in Jungian terms, the truth of celibacy lies in the immediate and unprojected experience of the contrasexual, and through it of the Self, the author concludes that this experience of the Self as an immediate experience of the Divine, is phenomenologically not synonymous with the Christian concept of Love. The Christian ideal for the celibate aligns itself with Love in the form of the one-sidedly perfect Christ-symbol, which strives for perfection, whereas for Jung, love and its experience aligns itself with a different image of God, a quaternity as a god-image, the Trinity, to which is added the devil, making it a totality symbol and a more adequate symbol of the Self. Wholeness, rather than perfection would be the goal. From a Jungian perspective, it would be questionable as to whether the celibate life style could encompass such an ideal, when in fact its aim is perfection by negating the instinctual aspects of the individual.

Such a conclusion is reached through an exploration of the Jungian concept of individuation seen as a natural tendency or movement towards wholeness by means

of an integration of conscious and unconscious parts of the personality. It is an archetypally determined process necessitating therefore, a synthesis of both the ultra-violet and infra-red ends of the psychic spectrum, implying a 'suffering' of the opposites, not an elimination or repression of one or other pole, to effect psychological maturation. The integration of instinctuality and spirituality is thus of crucial importance in the individuation process which Jung sees as both a "mystical summons... and a psychological necessity" (Samuels, 1985, p.111). It is then suggested that, for Jung, the process of individuation continues more unimpeded to the extent that consciousness is linked to instinct and that the Self, as guiding principle in this process, functions as a synthesizer and mediator of these opposites. As most repressed and incompatible contents of the unconscious have to do with sexuality, for the celibate this is problematic as there is a serious danger of sexual impulses being repressed through a negation of intimate relationships with the opposite sex. For Jung, repression is pathological and arrests individuation. For the Christian celibate, sexual impulses, it may be argued, are sublimated for a 'higher goal', but Jung equally rejected the concept of sublimation for he regarded the spirituality in man as an instinct in its own right, which acknowledges a spirituality in sexuality. "But my main concern has been to investigate over and above its personal significance and biological function, its spiritual aspect and its numinous meaning, and thus to explain what Freud was so fascinated by but unable to grasp." (Jung, 1976, p.168). On this major point of departure between a Jungian and Catholic/Christian understanding of the spiritual/sexual dichotomy, this author finds it difficult to substantiate the possibility of a healthy negotiation of the individuation process for a celibate priest from a Jungian perspective.

In elucidating Jung's understanding of religious experience as indistinguishable from the conscious experience of the collective unconscious, individuation is proposed as a religious experience. Thus for Jung, religion functions to unite dissociated parts split off from the ego or split within the ego. Such a process implies the intrapsychic transcendence of the Self and of the unconscious as such to the ego, but denies the significance of an extrapsychic transcendence attributed by theology to one God in a monotheistic Christian context. It is noted as a possible crucial point of departure for Christianity and Jung with vital relevance to celibacy being viewed as a call from a divine,

transcendent God. While for Jung "the symbols and dogmas of Christianity seem to originate from the deep unconscious needs of the human psyche, for the Christian theologian, they arise on the level of consciousness, that is, through man's response to revelation within historical contexts. For the Christian this gives them their validity, a validity which is then tested by experience." (de Gruchy, 1984, p. 202). However, this author concludes that the fact that Jung, as a psychologist, should approach the subject from a different starting point, does not mean that there is no connection between the two approaches, even though there is a difference of description, emphasis and basis for what is said. Jung still presents a crucial challenge to the celibate whose priesthood is embedded in a religious commitment to take his own individuation process seriously: hiding behind the rigidity and protection of Church Laws and rules, at the cost of an authentic personal search, presents a real danger that the priest's celibacy and the life-style it engenders becomes a stumbling-block to the process. Perhaps the mystics in the Church, like St John of the Cross and St Teresa of Avila, deserve further attention. Did they achieve a real inner *coniunctio* and, in a Jungian sense, approximate higher reaches of the individuation process?

Celibacy is further seen as aligning itself with the 'higher' goal of spirituality at the expense of instinctuality in its context within Christianity, in which Jung argues that the archetype is split into two irreconcilable halves, resulting in evil being repressed from self-awareness and denied the status of ontological reality in the doctrine of God as *Summum Bonum* and evil as *privatio boni*, which formulation got Jung into further difficulties with theologians. The conclusion drawn from a cursory exposition and a Jungian critique of Christianity, is that because Jung sees Christianity as a deep, early and perhaps irremedial pathological condition, built on and encouraging fundamental flaws in the human personality through repression of the shadow, celibacy may thus be viewed as a pathological attempt to reinforce the split between instinct and spirit. Jung's one direct reference to celibacy suggests that it is an attempt to live a life of innocence, where sexuality is disallowed in order to strive for a more original state of innocence/perfection present before the Fall, the Biblical interpretation of which sees sexuality as an aspect of evil. Moreover, in the Biblical myth, the paradisial state was lost when mankind, against the will of God, acquired the knowledge of good and evil,

representing the beginning of the ability to differentiate between opposites, the faculty upon which human consciousness is based. Because in Jungian psychological terms the myth of Paradise expresses the primal human experience of the infant in whom the ego has not yet been activated, the longing for Paradise involves the oppressive form of the mother complex in the light of which a choice for celibacy, it is argued, may be viewed as a choice to remain tied to mother (uroboric incest) and not deal with the conflict of opposites. This would be a strong indictment on the possibility of celibacy being psychologically healthy and reflects another controversial area between Jungian thought and Christianity viz. that Origen said Adam and Eve should not have left the Garden, while Jung believed they had to leave the Garden or remain unconscious or in a womb-like state.

Celibacy, it is further argued, represents an aspect of the strong bias towards the masculine and the consequent denigration of the feminine, characteristic of Judaeo-Christian religious tradition as a reflection of patriarchal society. The absence of the feminine is another of Jung's major critiques of Christianity exemplified in the absence of the feminine in the Christian Trinity Symbol, where a fundamentally masculine Trinity was elevated to the status of an absolute. With the advent of Christianity came the demise of the goddess and her advocacy of sexual joy, any association with which the early Church fathers repressed in order not to compromise the security of a masculine, monotheistic religion. Celibacy, it is suggested, at its inception was based on values conceptualized in the devaluation of the archetypal feminine, "the nurturant, positive components of which survive only as subordinate elements in the form of a delibidinized Virgin. The orgiastic destructive and devouring negative aspects were banished to the underworld, seen as feminine and hell" (Faber, 1990, p.52). Although Jung saw this deficiency alleviated within Catholicism by the restoration of the goddess in the dogmatic Marian declaration of the Assumption, seen as a symbol of the union of opposites whereby the female principle is integrated into the Christian Godhead, only Mary's immaculate aspect is divinised and thus a one-sided stainlessness prevails. A patriarchal attitude, intertwined in the image of a masculine God, perpetuates a Logos-oriented religion to the neglect of nature, instinct, feeling and eros - the feminine - and is apparent in the hierarchical structure and Catholic tenets whereby only male celibates may hold positions of authority in the Church. Celibacy, it is

held, perpetuates a masculine spirituality which denigrates not only the feminine (and the women subject to it), but the male spirit as well.

In the concluding sections of this study I outline several possible specific and unique constellations of the individual's psychic development that may be viewed as pathogenic and which confirm the conclusion drawn in this study, viz. that from a Jungian perspective, celibacy, is in the main not psychologically healthy within a Christian context. Celibacy is often not a conscious choice, being made in the first half of life and insisted upon as part of a package deal with priesthood. It may represent a denial of sexuality predicated on guilt, a repression of shadow and severance from anima/animus, an inability to separate from mother and an attempt to maintain uroboric incest. An attempt at one or two propositions for the possibility of a more healthy outcome for psychological health in the celibate, leave the author unconvinced that such a state can be approximated by the majority of celibates in the Catholic Church today. While acknowledging that individuation is a process not a state, that it is never completed and remains an ideal concept, it is nevertheless proposed that within present Catholic Church structures, the celibate priest has not sufficient opportunity for addressing and dealing with the difficulties encountered with his sexuality, still a taboo subject in most Ecclesiastical circles.

This study points to the need for empirical work, both to substantiate some of this author's theoretical hypotheses and as a contribution to the message of hope echoed in the following words of Aniela Jaffe "For centuries, the church has proscribed the forces of sexuality with the result that, in our century, a conspicuous countermovement set in. This, in its turn, led to an exaggerated emphasis on sexuality. ... Recently the necessity of a reconciliation of religious spirituality and sexuality has been discussed even in Ecclesiastical circles, though in the face of great opposition. The possibility of marriage for priests has become an issue, and this discussion, as well as numerous publications on this subject, indicate a possible trend towards a more unified view." (Jaffe, 1989, p. 97). Empirical work is suggested in the following areas: priests' feelings/conflicts regarding sexuality; dream analysis among priests to examine relation to the aspects of the feminine; relationships between priests and their mothers; homosexual inclinations, alcohol abuse, premature rigidity, fanatical one-sidedness, resignation; more indepth study of

the writings of Church mystics to confirm/disconfirm the hypothesis of their more healthy relation to anima/animus and a true inner marriage of the ego to the contrasexual aspects of their psyche. Such empirical work would equip one to answer with more confidence the question raised for the author by this study, viz. is celibacy truly a religious experience or is it, psychologically speaking, a defensive operation, a rationalized defence against the inhibited anxiety-provoking impulses of sexuality?

Finally, this study has been necessarily personal. I tried to write psychologically without a personal component integrated into the writing. I failed. As a consequence, I have been taken into places I would rather avoid, as Jung warned. In focussing on the theme of spirituality and sexuality and the crucial importance of their integration in the individuation process, it became clear that this process is imperative in the life, not only of the celibate, but also of any individual serious about the quest for wholeness. It is thus in the spirit of service to the individuation process, my own and others', that I trust this study will be viewed.

"Co-operating with transpersonal forces that move the individual and society in the direction of wholeness is always painful, because in one way or another, it demands acknowledgment of our partialness and the abandonment of the cherished idols of our incompleteness ... for many the rewards of clinging to spiritual infancy in the name of fidelity or commitment to a final revelation are too great to be abandoned.

The security of certitude, of possessing the final truth as a member of the chosen people, a people set apart, simply outweighs the pain of disorientation that invariably accompanies the risk of growth. And so, both for those who cling to the conventional Christian revelation in the name of a dubious faith and for those who are compelled by the surge of inner and outer forces to transcend it, Jung's thought remains a challenge to the Christian mind to reflect at length on the illness that we are." (Dourley, 1984, p.69).



"It is the spirit which unites." (*Rosarium philosophorum*, 1550)

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